

[REDACTED]

Must Remain in  
Transcription Room

M 2258

Tuesday

May 22, 1973

Seattle

MR. NYLAND: When was I here last, I mean in Seattle? Was it end of January? Long enough, ha? Have there been many changes, <sup>new</sup> ~~are~~ people coming in and old ones leaving, or is it about the same? Are there some new ones tonight? <sup>People that never heard</sup> of Gurdjieff, <sup>or read</sup> ~~already~~ a little bit? but in general, <sup>they say</sup> ~~the group~~ <sup>(SEATTLE GROUP)</sup> ~~we~~ have a group, isn't it? So we know all about Work and because of that, <sup>we</sup> know all about asking questions. *So why don't we start with questions?* What have you been thinking? Yah?

Voice: Last night we heard a tape. You were speaking to Denver about an 'I', <sup>and you spoke about the life of an 'I'</sup> facing and creation of an 'I', <sup>we</sup> ~~we~~ create the form, ~~we~~ wish for the form, and you spoke of the light coming from above! Can you say some more about that? *How to--to--*

MR. N: Is it a strange kind of a concept for you?

Voice: No-no. *How to bring it about more.* Often, because I feel like I must create conditions for the form but it doesn't feel always that 'I' is *full, formed full.*

MR. N: No, I would say that when you create it, as a form, and then it actually starts to function, it will have received life, because it will not start to function unless there's a real wish and that wish produces because it is the kind of wish in connection with life existing, will create conditions, that 'I' then will become alive. The wish in that sense is really like a <sup>sincere</sup> ~~prayer~~ because when I'm <sup>sincere</sup> ~~sincere~~ about wanting to find out certain things about oneself and I dimly say that one creates the form in order to give some kind of substance which belongs

to this earth, because that we are familiar with, of certain things that can exist and be considered even alive <sup>when</sup> they are manifested <sup>ing</sup> in a form. So when I do that kind of part of myself, then I wish that this 'I' can function; but for that, that 'I' has to be alive and I don't know exactly how I can make it alive unless part of myself as life, I could separate out, and then use it to fill that kind of a form. And that's really very difficult because my life is, at the present time, enclosed in all kinds of cells, mostly of my physical body and whatever organs there are functioning, and that the only thing that really could come much closer to the possibility of separating life out of me is indicated by a wish I have of an emotional <sup>character</sup> quality because you see in an emotion, the rate of vibration which I called a wish on the part of myself is really a little less interested in the form and more in the substance which causes the vibration. So I <sup>have in</sup> ~~help~~ this the conditions of an emotional state much more chances to reach a condition of life. You can also say, if I could do that with my mind, then I could have a thought representing life also come into this form that I would like to reserve for my 'I'. But it's not so possible to do that, <sup>with</sup> ~~this~~ conditions <sup>they</sup> ~~as~~ are in my mind; <sup>I am</sup> very much <sup>set in</sup> ~~my mind, very much~~ <sup>AS</sup> ~~crystalized~~ and all the forms of life in my mind ~~are~~ represented by the cells of my mind, are already engaged in some kind of an activity which I call unconscious thinking. So then if the possibility for me exists now that I would like to have life, I use the wish in order to contact, on account of this being more alive than anything else in myself and also more available, I use that as a contact to pray for that what is of a higher form of nature because there is life in a different kind of a form and much freer than life is on Earth.

So, for that reason, I would like to have something of that kind which can be given, if I <sup>ASK FOR IT BUT</sup> ~~have tried~~ and for that reason, my wish has to be quite serious and quite fervent. Otherwise life won't come and only then when I really have a sincere wish for this 'I' to function will it actually start to function.

It- I've compared it perhaps... at ~~that time~~ <sup>that</sup> this 'I' starts to behave like a mediator between God and myself, and for that reason, if 'I' could

function like that, and representing as an 'I' that what is the principle of life, it becomes very much like a <sup>M</sup>essenger from above which is sent to me that is personalized because it belongs to ~~me~~ <sup>question</sup> ~~And~~ again this ~~section~~ <sup>to have a</sup> of having ~~it~~ as mediator really caused me to be extremely <sup>serious</sup> about the condition in which I am myself because when there is really a desire that I wish to grow and I would like to become free from the bondage of this <sup>F</sup>earth, then there is a definite relationship which I must establish between that what I am now and that what I wish to become; and that being of a higher nature, requires a great deal of seriousness on my part.

So my wish has to be very honest and also deep and emotionally involved because it is not a wish for myself. It is a wish for the growth of my potentiality. <sup>And with that I lift it</sup> ~~The results are lifted~~ out of the atmosphere of the <sup>F</sup>earth and bring it up to a higher level.

You see?

~~SAINT~~  
Voice: Yes.

MR: NYLAND: I only explain it in that way in order to indicate what is really the particular principle involved in an "I" and looking at it as "I" ~~now~~ <sup>then</sup> existing, it is quite definitely not anything included in of myself. All I give is a <sup>con</sup>tainer which in itself is nothing and only the "I" can start to exist when it has life in it <sup>and</sup> ~~but~~ that life is not primarily from me. It is a conversion <sup>on</sup>, as it were, of my serious wish to want to grow up which then as energy is received by that to which I pray. You see, it is something <sup>it</sup> as it were, goes up from me to either what I would ~~call~~ <sup>either</sup> God for me or <sup>higher</sup> ~~some~~ form of being which then will listen to my prayer and answer it; but in order to make it sufficiently serious, that prayer has to be really based <sup>the</sup> on three centers of myself in as much united form as possible, because only such prayers will be heard by the Lord.

All right?

Voice: Okay.

MR: NYLAND: But you must not keep it theoretical. I think you do. Your first prayer should really be that you become much more emotionally involved.

Voice: With the world or with <sup>my</sup> yourself?

MR: NYLAND: To develop your real feelings ~~has~~ <sup>is</sup> to be a real wish because if it isn't ~~there~~ <sup>that</sup>, it is not that hunger that should be stilled. Don't ~~not~~ <sup>keep things</sup> in your head.

So? Yah?

Bonnie: I'd like to know about <sup>more</sup> ~~the~~ group activity in the S<sup>an</sup>attle group, how--how it could help us in <sup>the</sup> movement.

MR: NYLAND: Bonnie, it's all right. We've talked about it but it's not so good as yet until you have talked more about Work itself because a group activity will only help when there is <sup>already</sup> a wish for Work on oneself. A group activity is not for the purpose for just doing that. The same way as a task is not for the purpose of doing the task. The group activity, at most, can only be a reminder to indicate that something else exists besides ordinary life. The group activity itself plays its part in ordinary life and in many cases, remains ~~an~~ unconscious. But in an activity <sup>and a</sup> ~~the~~ contact with outside world if that is the kind of activity, I should be reminded time and time again, with-- for the reason, <sup>or</sup> I should be reminded of the reason why I have an activity; and that means that if I then know that that activity is associated with the idea of Work on myself, I must know then very well what is Work. Otherwise, my activity remains just an activity. So don't let's talk about that as yet, but settle ~~first~~ <sup>first</sup> I would like to have questions about what is Work and what are the difficulties. If we can establish that, then at least <sup>there is</sup> ~~toward~~ a basis of Working but if there are-- if there <sup>is there</sup> is not enough clarity of what is meant by Work on oneself and that you do it, that you do it right; that you know that you understand the methods of Working, or what is meant by objectivity.

← There is very little sense to talk about activities. So, who has questions <sup>of</sup> about their own application of what you understand as ideas with Work on yourself?

Yah?

Bob: Bob.

MR: NYLAND: Yeh?

Bob: (Inaudible)

MR: NYLAND: A little louder.

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Bob: I'd like to describe a Work attempt I made today. I was watching ~~and I was in a wooded area~~ <sup>wooded area</sup>. It was very peaceful <sup>and</sup> I would say that I ~~was watching~~ <sup>walked</sup> for say a period of half an hour. During that period, the attempts that I made I ~~feel~~ <sup>became</sup> very frustrated in because I felt <sup>that it was</sup> ~~in~~ my mind that was making the attempts and telling me, "Now try to be objective. Try to be in the moment." And I just felt very peculiar. I changed my walk. <sup>about</sup> ~~My~~ Work attempts -- I <sup>I</sup> get confused between, I think, the idea of being open to reach something higher and the idea of creating something within me.

MR: NYLAND: <sup>Are you --</sup> Are you clear about really what <sup>takes place</sup> ~~to experience~~ when I say, "I wish to Work" and then try to even <sup>put</sup> ~~just~~ that kind of a thought into practice?

Bob: At times, I feel I am.

MR: NYLAND: Well, then try to describe that for me. Because you said you made different attempts several times during that half hour when you were walking.

In what way can you now describe what kind of an attempt you made?

Bob: <sup>at one</sup> ~~In that~~ period, I stopped, watched, bent down to touch a leaf. I <sup>touching it and</sup> brought my hand back and moved my hand back again and as I moved <sup>it</sup> back, I tried to have something register my existence.

MR: NYLAND: Was it something <sup>that</sup> real or what? How did <sup>there</sup> it happen to be? <sup>how did</sup> If you see you tried to have something there, how? How did you try?

Bob: ~~Oh~~ -- well, it's hard to describe. As I moved my hand--

MR: NYLAND: No- <sup>it has to do with</sup> ~~that is not~~ the way, <sup>or</sup> don't consider the hand. <sup>now</sup> At the present time, you're sitting and <sup>if</sup> ~~you~~ <sup>you would</sup> now want to make an effort to Work on yourself; How would you go about it?

Bob: <sup>I was sitting here</sup> ~~Er-- I think~~ I would move my arm- and <sup>months</sup> then (long pause)

MR: NYLAND: Who can help him? Because this of course is a question that you *not only* have heard many times but you undoubtedly must have tried to come to conclusion *about* what is really involved in <sup>the</sup> an attempt <sup>for</sup> in the creation of something you consider to be high.

~~\*\*\*~~ Voice: ~~Do you wish~~ <sup>Would you</sup> need a wish to do <sup>be there?</sup> that?

MR: NYLAND: There has to be a wish of course. If there is not a wish for something, then nothing is going to happen. It may be that the wish is stimulated by a thought first, something that reminds you of the existence of ~~of~~ Work and the wish then that that Work could be done by you. So then there is a wish which indicates that I want to Work on myself and then what is the next step? (pause) *Yah?*

~~\*\*\*~~ Voice: I try---- I ~~can't~~ (Inaudible) <sup>attempt</sup> right here-at the moment

MR: NYLAND: <sup>that</sup> ~~Yah~~, that's growth, really a little slower than ~~that~~ <sup>and</sup> I have the wish for Work. ~~then~~ I say, "I have to have an instrument which will give <sup>me</sup> information." The aim for Work is to get information about myself and such information has to be reliable <sup>when</sup> that it is in the direction <sup>when</sup> where the necessity is to grow in the direction of an objective state. This means of course that when I have a wish for the creation of "I", I expect that the result will be that my ~~suggestion~~ subjective state as it is now can change over into an objective state; or sometimes we say that that what I am now, in an unconscious state, is subject to my subjectivity and also because of that, I am bound to the earth or the conditions of ~~the~~ earth and that my aim would have ~~to~~ be to become

free from that bondage and I indicate that by saying I would like to become more objective <sup>regarding</sup> ~~regarding~~ myself. So I have a very definite aim when I say I wish to Work and I wish to create something because that something has to function <sup>in</sup> a certain way in order for me to reach a definite result which I'm interested in .

The result that I want is to obtain information about myself and to increase my self- knowledge. By self- knowledge I mean <sup>that</sup> I actually know what I am. I start out by saying that what I wish to know first is the fact that I am and I see then that that what I am is made up of two different things: one I call life which is a force; and the other is the manifestation of such life in the form of certain parts of my body, primarily.

Of course, life is expressed also in the functions of <sup>my feelings and in the functioning of</sup> any kind of a mental process but I stick it out <sup>continue</sup> or I <sup>continue to</sup> consider the function of my physical body first because it will make it a little easier when this "I" wants to obtain information about me.

The reason why it is easier is that what I need as knowledge has to be free from any form of interpretation and any form of the <sup>entry</sup> ~~entree~~ of an emotional or a feeling state into the fact of that ~~what~~ <sup>entry</sup> kind of knowledge. I use words for that in saying that when "I" is functioning in this observation process, I want the facts to be completely <sup>any interference of</sup> free from ~~my~~ feeling, so I do not want any liking or disliking. I also say it has to be free from any form of mental activity as associations or even rationalization process. I simply try to understand what is meant if this "I" could function so that it is not interfered with by associative values. I simply say if it can be possible that what is being observed, the observation itself should be at the same time when that what is being observed as activity takes place, and for that I use the word simultaneity or instantaneous.

So if I start to define what is <sup>required</sup> involved for an "I" to exist, ~~it has to have the two attributes. One is the ability to observe the second~~

it has to have <sup>the</sup> three attributes: one is the ability to observe; the second is that the facts ~~that~~ are received are impartial; and ~~the~~ third is that the facts which are received are received now. By that I mean, it is simultaneous with <sup>the</sup> activity itself.

Only on that basis can I say that the facts become objective <sup>for</sup> to me because I've taken away all kinds of forms of subjectivity which exist in ordinary life. Now I say, when I want to create this "I", I <sup>have</sup> ~~must~~ to have a wish for it and then it will exist as a result of my wish and I explained a little while ago that when that particular wish representing a form of energy and when it is deep enough that I am serious and very sincere about it, that then that energy is converted into a different form of life which then is given to me, I say, from above or from a higher level in order to enliven my "I". When "I" <sup>can</sup> ~~from~~ then starts to function, it begins by an observation process of looking, as it were, at me for a fact that I am alive and this can be done by the "I" because the "I" is alive itself and the form of life in "I" corresponds <sup>to</sup> with the life within myself and the recording of that fact of my existence is represented by the ideas of impartiality and simultaneity so that the three requirements for the existence <sup>ing</sup> of "I", and actually functioning, <sup>now</sup> ~~will~~ represent for me a certain process which I call awareness. I <sup>can</sup> ~~then~~ understand this process of awareness if I consider the mental functions which take place in my brain which at the present time, I say, are associative; and when I wish now this "I" to exist in the first place, as a mental activity, I have to indicate that that what is "I" and where it exists, is actually in my ~~main~~ <sup>brain</sup> where it can start to function in this new way of a mental process which I call Awareness. It does not mean that I'm limited in this particular observation process by something that I consider a mental functioning because I can reach the same kind of a result in a different way when I imagine something existing near me which also <sup>could</sup> ~~can~~ observe me, not as a mind, but as a feeling or given the information simply because it happens to exist right where I am and I am ~~under the influence of that what I received as an impression from that~~



<sup>me</sup>  
 the information simply because it happens to exist right where I am and I am  
 under the influence of that kind of an object existing near me so that then I'm  
 under that influence that what I received as an impression from that what is ~~higher~~  
 higher than I am is emotionally expressed for me as a result in which then "I" ~~am~~  
 under the influence of that higher form of being <sup>will be</sup> scrutinized by that being  
 and that being will receive information about myself. It will also be freed  
 from any kind of interpretation of what I am because that what is coming from  
 above in a form of life is only ~~interested~~ interested again in my existence  
 but I don't use a mental process <sup>now</sup> to reach the information which I need. This  
 we simply call an emotional approach but the result is the same.

In one case when I talk about "I", I talk about "I" being active  
 in obtaining information about myself. In an emotional process, I talk about  
 myself being in a state as a result of the nearness or the proximity of something  
 that is higher <sup>than</sup> than I. The final result is the same because the facts of my  
 existence which I reached by means of the intellectual or emotional process  
 all are registered in the brain in a certain section where my memory is housed;  
 and therefore for practical purposes, I can use such facts from one -- obtained  
<sup>in</sup>  
~~from~~ one particular process or obtained in another process.

Now this means that when this wish is now converted in the existence ~~of~~  
<sup>of</sup>  
 with an "I", or converted in the existence of that what is of a higher form  
 of nature existing near me, then that when it starts to function <sup>in the</sup> ~~in the~~ proper  
 way, I will receive facts about myself which I consider more truthful than  
 any other facts I can reach or get by thinking about myself or even feeling  
 about myself.

Now, that is the process that I have to keep in mind, ~~with~~ with all this when  
 this now as a method is applied, it always has to end up in the acquisition  
 of the facts of myself.

So when that is not there, then there is no Work and that is the diff-  
 iculty that <sup>Bob</sup> (hah-voice) has because he has not created any "I" which could be

objective and because of that, he has no facts about himself, only a little bit of more thinking and realizing that he was walking and at that time of course, did exist but nothing was obtained in the form of what we call an objective fact. And I think it has to be <sup>very</sup> clear first that unless you understand Work in itself, when you understand it, you have a chance that you get information which is useful; ~~but~~ <sup>but</sup> when you don't understand it, it is just an ordinary process of keeping on thinking or feeling about oneself. <sup>and</sup> there is no objectivity involved at all.

Do you understand that, Sally?

Sally: Yes.

MR: NYLAND: And <sup>But do you understand?</sup> Now it is not necessary that when you are <sup>there</sup> walking in a wooded area, as you say, that you have to touch a leaf. At most, what the touching of the leaf will do can be accomplished by a simple movement of yourself <sup>which</sup> then reminds you <sup>of</sup> ~~that~~ your task, ~~of~~ your task is to create "I" and to make an instrument which will function in a very definite way.

A creation means that I have to make something that as yet does not exist but for which I have the material, and the process of that creation is exactly the same as if I tried to make something in ordinary life. <sup>It is</sup> ~~if it is~~ not there, I have a concept of what I wish to make. ~~in~~ I now begin with making that concept real for myself. Only at first, that what I have as a concept is an imaginary one like an architect makes a drawing of a house before he builds it, but then the actuality of the building <sup>is comparable</sup> ~~responsible~~ to the creation of "I", when the building is finished, the function of the building is living <sup>in it</sup> ~~image~~. Whenever the "I" has been created, the function of "I" is to observe me.

The facts remain then that I have a dwelling place in which I can live and in the other <sup>case</sup> ~~place~~ of the creation of "I", I have information which for me becomes useful.

All attempts of Work <sup>have</sup> ~~has~~ to be followed as a result that I have knowledge of myself ~~that I have called upon myself existing that I have knowledge of myself and that what I have called, in~~

knowledge of myself; that I have so-called seen myself existing; that I have a knowledge of myself and that what I have seen, in this particular way, is ~~accepted~~ accepted by me.

By acceptance, I mean that that what is presented to me as a fact of my life existing is registered impartially and at the ~~same~~ time when it actually happened. I become very much more acquainted with the fact that I exist <sup>when</sup> ~~then~~ I see the different facts of my behavior represented by different moments in which objective knowledge has reached me and as much as I now try to make such moments to be <sup>continuous</sup> ~~contiguous~~ and strung together, as it were, to that extent will I have a very definite, I call it a line of existence, which is parallel to the line of existence of my unconscious state.

I don't want to go too far in detail about further explaining because in reality, it is extremely simple what I <sup>have</sup> ~~have~~ to do. I simply say, that something in me wishes to become aware of me existing; and I mean by that, my body as it is behaving. Now in order to illustrate that and to make it even as simple as I can, I say that I know ~~that~~ I am sitting in a chair or on the floor. When I am looking at myself in an ordinary way and using my sense organs for that, I of course get information about myself. But that kind of information is not pure enough to <sup>for which I</sup> ~~serve~~ <sup>use</sup> for the purpose I want to use it.

I will digress a little here. The purpose why I want to have information about myself which is reliable is only for the purpose of building a foundation first on which I want to build something else which we call <sup>a</sup> Keshd-janian body, emotional body, or a soul body; and the purpose for that is that I anticipate that my life will need a place to go when my physical body dies. And during this lifetime, I want to prepare myself for my death, and making something that could become container for my life force when my physical body doesn't exist anymore. Now for that purpose, I start to consider that what I ~~know that this body is sitting in a chair. The knowledge which I have to have~~ <sup>on what ordinary processes ordinary living. When I close my eyes, I exclude</sup>

am when this body is sitting in a chair. The knowledge which I have is based on my ordinary processes <sup>of</sup> ordinary living. When I close my eyes, I exclude one of the sense organs. At the same time, there is a memory which has been registered that I exist and that memory is connected with the way I am, sitting, which I could describe and since I've not moved, I know very well that I still exist in exactly the same way. But now I wish to make this thought of myself go over in an awareness. I have to introduce now <sup>the</sup> ~~these~~ concept of impartiality and simultaneity, so I have to change the mental functions in some way or other and I do this by introducing an object for observation with which I'm not familiar, not in the particular posture which this "I" wishes to become aware of. I make all kind of movements with my body. I now know that my body exists and the movements can be registered by ~~the~~ different processes. Instead of looking at what I am doing, I now become aware of the movements of certain parts of my body which then presents to me a fact that since this moving exists, I am alive.

Although I know a little bit about my muscles and when I move my arm and a leg in a certain way, it <sup>might</sup> ~~may~~ remind me by associations of what I already have done before. So now I try to introduce a different kind of an element. I want to make my body a kind of an object that I've never seen before and which I've never experienced before in order to eliminate all forms of associations with it. For that I try to put my body in a different kind of contortions, different kinds of <sup>forms of</sup> posture-different ways which are completely new to me. It still is my body and I still have the realization of my body existing but this time without any association and without any like or dislike.

In this particular process now, the recording takes place in a different part of my brain because the other part is occupied by subjectivity. This particular part of the brain is reserved for an "I" also emotionally- the awareness of my body- that is, the proximity from the standpoint of that ~~what~~

what is present to me, is exactly the same in receiving the existence of my body as it is, even if it happens to be in a twisted form. And again I eliminate all kind of partiality and all kind of associations with my mind. The result is I receive at that time an information about myself existing and a pure fact of the registration of that what actually has taken place. This is a very simple way of seeing what is really awareness because unless you try to see how awareness must differ from the process of thought and although both are mental processes, the one is a much purer process as an intellectual process as compared to the ordinary thought process that we know as unconscious.

(Inaudible voices)

I see.

It looks like a very long elaborate explanation and you can reduce it to a very great simplicity of your own experience if you only will start to apply it. I sit and I get up. I close my eyes; I would like to be aware of this body standing. I have a very definite realization, sometimes it is like a taste, that knowing that I exist and since I now have no wish to like or dislike what I am and that the fact exists that I am, I can register that particular fact of my body existence -- of my body existing. Now I walk. I try to keep this awareness in existence while it is observing me. And this you must do. If you don't do it in such simplicity, you'll never learn the method because you will be apt to go off in all kind of other thought processes and it won't help you to get onto the road of objectivity.

Already? Oh, all right.

MR. NYLAND: All right. Yah.

Now are there questions of that kind? Is it a little clearer of what Work really means? And if it is clearer, have you tried it? Do you know that? Do you know now by experience what is an awareness? Do you know by experience the existence of an 'I' functioning? Do you know <sup>(that)</sup> ~~that~~ that means to some extent at least the separation of that 'I' apart from your ordinary body as it exists? It is a definition then that there is something unconscious which continues to exist and something else conscious which continues to be aware of you. How much do you really know of this kind of <sup>an</sup> experience?

I get the impression when I listen to some of your tapes that you really don't hit the mark, that you don't really go back time and time again to the simplicity of Work and the insistence that there must be an 'I'; because if an 'I' is not there, you will not get any objective fact. You can try with your ordinary mind to give that to function ~~of~~ an objective faculty and you will be incapable of doing it because the ordinary mind is busy in a subjective manner to get your information at a certain time after it actually has happened. And ordinary mind is interested in what has happened as the past and what will happen as the future. But the ordinary mind is incapable of the registration at the moment which we now call the experience of the present of a body existing at ~~that~~ present time in the moment of that existence.

It doesn't do you any good to listen to tapes because it goes in <sup>in</sup> one ear and probably goes out at the other. And it may be that the little bit sticks in your mind but I don't know yet if you actually

make attempts to Work. And if you do, then please tell me because if you don't tell me, I accuse you that you don't Work. Don't prove me wrong or right. I'm trying to tell you what is needed for Work on yourself in accordance with the ideas of Gurdjieff. You can read about it in ALL AND EVERYTHING and in a few little books which here and there start to interp -- interpret certain things as the ideas or the system. Unless you understand what is necessary for the practical application, you may as well forget about it because it is not nice reading, just nice reading. It is not at all an enjoyment or being able to say something about Gurdjieff that you say you know all about it or that it's -- that this question of Gurdjieffian ideas is considered something like any other kind of <sup>a</sup>philosophy that you become acquainted with or even any kind of a religion that you read about. Because even the practice of religion if you're religiously brought up is already so completely stifled from the <sup>very</sup> beginning by dogmatic and <sup>doctrine --</sup> doctrinaire ideas that there is no further reality left. Gurdjieff tries to bring to life something <sup>that should</sup> which ~~could~~ exist in ~~my~~ you which is <sup>the</sup> ~~the~~ possibility of the development of your inner life. And the motivation for wanting to create an 'I' comes from a wish from your inner life, not from your outer mind or your outer feeling. It does not come from your personality as we know it. It does not come from an unconscious state. It comes from something that is within a person which is already because of its own nature a representation of objectivity. That's the only fortunate event that a man actually can understand <sup>what it is</sup> to Work on himself. Because if he were one hundred percent subjective, you cannot expect anything objective to come from him.

~~Always of go.~~

There is one particular place in each person which we call magnetic center which is the center of his life force, ~~and~~ which is given to him at the moment of conception when it starts to crystallize out and later on becomes a man after he is born and grows up and walks around on this ~~Earth~~. That magnetic center is ~~a~~ <sup>the</sup> representation of life which has a value of reality, since it will not die and it continues to exist while you are existing in the form of your body and the rest on this ~~Earth~~ and it remains in existence when your body as such dies. <sup>life</sup> On this ~~Earth~~ your ~~body~~ continues to exist as a life force. The question is always if you realize that you are really made up of these two things: one, <sup>your</sup> ~~the~~ life; <sup>and</sup> the other, the form. That you become responsible for your life as it is and ~~as it~~ has been given to you or your life as it has existed and which now has become crystallized out in your form <sup>of</sup> your personality. It doesn't matter very much what you want to think about it and philosophize or even if you wish to meditate of how actually that takes place because if you start to think what is taking place when a person <sup>has been</sup> ~~is being~~ conceived. Two life forces are combined and that moment when that fusion takes place something new is created as a result of such a fusion but with properties which are inherent in that which is the new entity being created at that time in that form which form did not exist before because it was only in father and mother. But when actually conception takes place, something new is made and created. We call it even creation; it is procreation. It is for the purpose used by man is order to continue with life, not necessarily their own life, ~~then~~ only what they can give to that kind of combination which then starts to exist as a result of conception. It is possible to understand that a little bit better because if there is a life force from father and mother there is logically certain inherent characteristics belonging already to that life force as coming from them. There is also possible



in the creation of something, <sup>that is</sup> new that that what is taking place in general at that moment of one's conception and represented by the atmosphere of currents around such a baby being created ~~then~~ <sup>there was the</sup> that which, <sup>it</sup> spiritual life existing without a form may become part of that what is then created in the form of a human being. That is not much of a theory. It is really a possibility of understanding what <sup>the meaning of</sup> incarnation or reincarnation. It presupposes that that what is life of a man continues to exist after his death and when it exists after his death the assumption is only also that it has existed before he was born or conceived, and that there is a continuous life partly as a force in a form and partly as a force without a form. When it is in a form, it exists on this Earth. When it is without a form, it exists in a spiritual world. In all cases this life force is represented by a name of a man which name changes when he takes on a new form in the appearance of a personality on this earth and that the continuation of his life is important for such a man exactly at the time when he has been conceived and ~~then~~ has properties of a three-fold nature. One logically is the influence of the biological condition of his father and mother and his ancestors; the second is really his essential value at the moment of conception which is indicated by the astrological configurations at that particular time when that happens and represented by the moment of fusion. It is related of course, by the moment of birth and that is what we usually employ when you draw up a horoscope. But the real time which is the moment which is important is the moment of conception and that is a little bit difficult to trace because we don't know enough about that although we do know a little bit more about exact time when a person is born so we use that for that purpose and afterwards try to trace back what was the condition at the moment of conception. And the third influence of any man is when he starts to

live and to breathe; that is, when he becomes free from his mother and starts to live on his own, he takes in the atmosphere of Mother Earth and as a result of the conditions existing astrologically and his own configuration astrologically, he will take in impressions from the outside world during his process of growing up and his process of education. This we call the sociological influence and usually the result in what we also call the acquired characteristics of a man. <sup>H</sup> So here are the three different influences on any man who is born and we say then that the sociological ones, the sociological influences, are represented mostly by the way a man behaves in ordinary life, the way he reacts by means of his sense organs carrying that kind of information to his brain, reacting to outside conditions and which many times will result <sup>in</sup> in certain forms of activity, either physically or emotionally or intellectually; that a man when he is as described as a type astrologically is <sup>then</sup> at that time influenced by three different conditions. One is the position of the ~~S~~un which we call his particular solar sign; the other is the position of <sup>that</sup> what is coming up at the moment of his birth in the form of what we say <sup>a</sup> the rising sign which then rises above the horizon of his horoscope; and the third is the place where the Moon is, in what particular sign of the zodiac the Moon happens to be at the time of his birth. These three different factors for a man determine his particular astrological configuration. It is not entirely accurate because it is based on what takes place on the earth while a man is being born. <sup>side</sup> Aside from the fact that conception as a moment is more important than what is useful enough for the time being <sup>is</sup> in his horoscope based on the geocentric condition as the ~~E~~arth is at the time when the person is born. That in reality that what a man should be judged by is what is the position of the <sup>AS</sup> ~~Sun~~ at center for him influencing his life when he is living on ~~E~~arth and <sup>the</sup> replacing then of that center in the ordinary horoscope which is the ~~E~~arth and putting in its place the ~~S~~un and we call that the heliocentric astrological

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horoscope.

Now, it is necessary for a person to understand that all of this means that what a man is towards the outside world and his reaction world as it were, is simply superficiality and we call it, 'sociological influences; that, what a man is when he is interested and becomes aware more and more of the existence of his inner life, that that is represented by an essential quality which is really a description of a man as he is as a type, to use simply as a word, ~~as~~ describing a man in an astrological sense, and that what is really his magnetic center is the biological <sup>influence of the</sup> stream--the stream of life <sup>existing</sup> as represented by conception. And it is at that point when something like that is conceived, that <sup>the</sup> life force which then is formed, can be influenced by the condition of other life forces which are ready and anxious to be born on this Earth.

And at many times, a person living on this earth and dying, will continue to exist in a certain way in the <sup>spiritual</sup> world waiting, as it were, for the chance that he has to enter again into a relationship with this Earth; and then maybe at such a time, be able to choose his parents for a very definite purpose because how he enters then as life, as represented by his magnetic center, is <sup>at</sup> that time varied for him because of the essential and the superficial qualities.

But what is the requirement for such a person is to find out actually what is his life and for what reason has he been born on this Earth. You see, this whole process of life which we know when it exists at this distance away from the totality of the magnetic center of ~~center~~ the cosmos, which is simply a term and which we consider the Sun absolute, that that <sup>what</sup> ~~which~~ has been the creation of the universe, as if starting from that point and gradually by means of rays of creation extending in an <sup>involuntary</sup> ~~involuntary~~ manner.

I hope you all understand what I'm talking <sup>about</sup> because I assume that you have read that at the place where the Earth is, is very far removed from the place of the center where the original ray of creation started, and because of that, this condition of mankind existing on this Earth, is more bound than any other form of life which is closer to the Sun Absolute; so that then, the condition of being born on Earth and dying on this earth still is ~~condition~~.

on this ~~E~~arth, still is completed completely influenced by the contacts with <sup>this</sup> Earth and the bondage which existed before- that is, that existed before he died; and that his whole lifetime is an attempt to free himself from that kind of a bondage because he happens to exist at such a ~~time~~ distance from the Sun Absolute. That is an <sup>unfortunate</sup> ~~important~~ condition for man but because of that, he has to do Work and the only way by which he will be able to understand his bondage is by Working on himself; that is, to introduce an element <sup>which</sup> ~~that~~ represents almost I would say, ultimately ~~the~~ the Sun Absolute and the introduction of that in the condition of a man living on Earth is simply a reminder that his birthright belonged to the center of the Universe as life existing without form and that his wish would be to be free completely from all forms.

During his lifetime, he has a chance to understand the reason why he happens to be here. If he is not interested in it sufficiently, ~~he~~ still has to go to school as it were, until finally he starts to realize that he has an obligation of trying to set himself <sup>free</sup>. That is the condition of an unfortunate circumstance for any living form to be born on this Earth and that is the condition we find ourselves in. This particular realization of being bound, we call Karma, and during each lifetime, a person has a chance to understand his Karma and <sup>to</sup> become free from it. We say sometimes to, 'Eat it.'; so it is being digested and in that digesting process, has become different for him because the "food" that is then digested as such has given him a certain state of health or a condition of functioning which is better than before he ate that kind of food. In that way a man can be free and can become free, from the laws of his Karma. But not all the time is he able during his lifetime to become entirely free; and then when he dies, his life force is still encumbered by certain Karmic laws which still bind him in <sup>a</sup> certain way at the place where he then in his spiritual world, exists.

For that purpose of really understanding his Karma and really becoming free, it may be necessary for such a man to <sup>enable</sup> ~~return~~ to this Earth in order to live in certain circumstances which will then ~~enable~~ him not only to understand his Karma but to do away with it; that is, to get finished with it for good. It's for that reason ~~that there is the one~~.

that there is the possibility that such a life existing in the spiritual world will choose their parents or his parents in such a way that the conditions will be created voluntarily; that on account of such conditions, his Karma can be understood and that he could become free from it. Now all of this means that the questions of the forms of life as we know have to be considered by each person in his own life as he is living it now with an understanding that he has a responsibility for it.

That is why we talk about Work on oneself in order to gain the freedom which is necessary for each person's life to gain, to become free from the form, ultimately to be able to exist without form; ultimately as such an entity of life being able then to fuse with the <sup>(totality)</sup> ~~totality~~ of all life, constantly remaining in active -- in activity of a balance between forces which continue to exist everywhere in the universe, which forces are represented in a man as he is as an involutionary and evolutionary <sup>(force?)</sup> ~~form~~. It's only possible to reach a balance within one's life by an understanding that these two ~~forces~~ must continue to exist and that one requires that the exi -- the existence of the other. So that if there is an involutionary one, in order to create a balance, it is necessary to have an evolutionary force. This <sup>creates</sup> ~~created~~ a division in <sup>the life of</sup> ~~a~~ man when he lived on Earth or everywhere, anywhere, for that matter. It is that he is and has been born as the result of an involutionary force which now requires his maintenance.

At the same time to balance his involutionary force, he has a potentiality to use an evolutionary force for his own development. By

that we mean the possibility of Work exists for all people because they are all alike. The <sup>probability</sup> ~~possibility~~ of this Work exists for very few, much smaller percentage than one would even imagine. And the question of the actuality of existence where the possibility goes over into the actual existence of wishing to Work on oneself or the understanding of what actually the conditions are why one must Work and why one must take on the responsibility, is so small that they only become the activity cells in the totality of life on Earth represented by mankind and that the majority of all men as existing is simply as a supporting unit or a supporting combination of personalities for the maintenance of the Earth itself.

The question of Karma is very important because one has to understand that when this Karma exists and it is realized that there is something has to be done; one is under an obligation to do it. That is a commandment from above because inherent in the <sup>creation</sup> ~~creation~~ of the universe, that is, that what is now the universe as represented by all forms of crystals or ~~C~~rystralizations at different points, that that what is now univers<sup>e</sup>~~al~~ used to be cosmos. Cosmos was an existence in which life was balanced by the activity of going in one direction or another, but in totality in going in no direction whatsoever and remaining quiet in itself at the same time being balanced by hundred percent activity, also within onse<sup>l</sup>~~f~~; so that when one sees a man as he exists now and sees him as a part of the universe, not the cosmos, the desire is in each man to become again part of

the cosmos and the totality of all life existing in the form of God, the Father, as it were, the ~~Sun~~ Absolute, or that what is ~~the~~ total God existing without any influence exerted on anything outside of ~~Himself~~ <sup>So that</sup> then the understanding would be the totality of all life existing in three different forms of expression, only, which three forms will make the entity of the existence of itself as that what remains in constant action without having to move. The three forces which are needed are omnipresence and omniscience and omnipotence. Those three create the Sun Absolute. They create God totally existing. Out of that is born an <sup>evolutionary</sup> ~~involuntary~~ force wishing to maintain that what is the center in the center itself, that is, the center of a magnetic quality which is comparable to the magnetic center of each person so that then each person becomes a <sup>microcosmos</sup> ~~macrocosmos~~. <sup>based on the same principle as the total-- the totality of the macrocosmos</sup>

I say these things simply to indicate that what we are talking about is of tremendous <sup>value</sup> ~~quality~~ and has a very definite place in the life of man and should be considered <sup>philosophically</sup> in many different directions for oneself and religiously in order to understand the attitude of one's heart and one's emotional states. So that when you talk about Work on yourself, when you talk about Gurdjieff, when you talk about ALL AND EVERYTHING, you are talking about the totality of life of which you <sup>and every</sup> ~~and every~~ one of us is a part and <sup>that</sup> ~~we~~ in that sense, if we Work, could become more than supporting cells but actually that <sup>what</sup> ~~which~~ is the <sup>condition</sup> ~~combination~~ of organs of life existing for special functions.

It is not just anything that we talk about. It is a total theory of that what is really wisdom in relation to a variety of different expressions which we know about in ordinary life and the wish to understand not only ~~this~~ <sup>the</sup> outer appearance of a superficiality or just an ordinary acquired knowledge of certain characteristics which we possess; but the wish to come more and more to the center of all things and to go in this process of Work on oneself <sup>through</sup> ~~in the~~ the essential qualities of each man.

You're not just doing a little bit of ~~the~~ thing. You are taking on a task which belongs to the totality of mankind and even much more than that which belongs to the

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totality of life existing in the universe as a whole and the task that one has to wish to understand it and which results in <sup>the work</sup> Working on oneself makes one <sup>an</sup> ~~a part~~ <sup>an</sup> a total part of that what is in existence now, <sup>and</sup> it is not an easy job and it is a very important one. It belongs to life as it is being lived totally in the universe.

If you can see Work on yourself in that perspective, if you can see that it is necessary <sup>are</sup> to go through the drudgery of <sup>an</sup> ABC or that what is necessary to understand ~~impartiality~~ impartiality, to understand what is really <sup>the</sup> their elimination of time, what is really awareness, what is really the building of a consciousness and a conscience, you are ~~really~~ engaged in something that is of extreme importance now and will ~~remain~~ important for any one of us after he dies; that you are now saddled with the responsibility to want to Work and understand what is going to happen and to what extent will it be possible in the future, to eliminate the Karma influences on you, on each one because we are under the influence of such laws, like it or not.

This is very important for each person who is alive now because the conditions of this earth at <sup>the</sup> present are extremely difficult and <sup>there's</sup> because constantly ~~there are being~~

these inroads which are being made on our inner life and the constant desires on the part of everyone of us who is serious to wish to continue to live as well as we can and all the time being affected by the conditions of this earth which are deleterious and destructive for the maintenance even of one's outer world, <sup>let</sup> ~~that~~ alone that what is affecting one's inner life.

It is many times for that reason that an - this magnetic center is covered up because that should never be touched and of course, it cannot be killed because it is life ~~and~~ eternal; but it should be protected and that when we play with fire, I mean by that, ~~that~~ that what is magnetic center, is ~~that~~ the fire within one and when we play with it, we do not understand the meaning of it. It will destroy us; but when we actually understand the meaning of this magnetic center existing and having to be set free, and then that fire will help to give us heat and warmth, satisfaction emotionally, ability



to have a wish.

It is not just a little bit of something but every once in a while, we can become a little bit interested in it. It is much more serious than you think; and for that reason the group when you get together, has to understand that what you have to be is the right attitude towards that what you wish to become.

Tomorrow, we talk more but you must-- I wish you honestly that you have questions about your Work -- that you really have done your homework, that you should be filled with questions now because there is an opportunity to ask them; and maybe there is a chance that I can say something about it, perhaps even for your benefit.

It is for that reason that I talk in a general way without any direct application to anyone personally because it is like the background that you must understand ~~your kind~~ what kind of business are we engaged in? What is the real value of spiritual life in the striving to become free from the bondage of this Earth? What is the real relationship of a man towards his God? Where is the place of God, the Father Almighty and the <sup>Son and the</sup> Holy Christ? What is the relationship of positivity and negativity? Where is the place of man as neutralizing force? What is required for man to wake up? Why should he really be <sup>interested</sup> attracted <sup>benefit</sup> in Work on himself for own growth; and not only that, for the ~~benefit~~ wherever it could be for mankind ~~as~~ as a whole to understand the aim of their existences and to get away from the mechanicality of all of them including his own so that all then can understand what is meant by living on a higher level of being to the satisfaction of himself and for the reason of being able to help <sup>maintain</sup> ~~themselves~~ the universe; and as Gurdjieff would say, to <sup>alleviate</sup> the difficulties of God, the Father Almighty, carrying the burden for <sup>Him</sup> ~~them~~ to help maintain and also be able, in time, to talk, to say, to help and illustrate, to be able to formulate, to assist in the creation of that what is needed for any man who has to live still through his Karma

and  
who needs

help who then can be advised or told what to do and how to do it;  
that again and again, for the benefit of himself and his freedom that also ultimately, we say many times, for the Glory of God.

Work is religious when you look at it as a conduct for your life.  
It is ultimate with the satisfaction and joy in relation to that what you profess to wish to be; a real man in light of God looking at you and for yourself having the knowledge that that what you are is in balance, is in harmony, and has the possibility of a fusion of the three centers when they do grow out and become bodies on their own, their own rights, <sup>that</sup> then the solution for a person living now in this world, that he could become self-conscious and then in that way, if he does, could be ready for a new journey <sup>for</sup> to the cosmic conscious world.

I hope I see you tomorrow and I also hope you think in the <sup>meantime</sup> ~~next time~~  
and that you really try with all your mind to bring questions to the foreground.

<sup>a</sup>  
Either you are part of the group and you really wish to Work, and if <sup>there is that kind of sincerity</sup> ~~I would like that this kind of sincerity~~ it is worthwhile. But <sup>existence</sup>  
if that isn't in existence, then don't meet because no meeting will do you any good unless you are willing to Work on yourself to the best of your ability.

So tomorrow, we will continue.

Good-night to ~~you~~ all of you.

Have a good day tomorrow.